# ¶ The order of the Communion.

BRITISH MUSEUM

# The Proclamatiõ.

EDward by the grace of God kyng of Englãd, Fraunce & Irelande, defendor of the faythe, & of the churche of Englande and Ireland in erthe the supreme hed. To all and singuler our louing subiectes, Greting, for so much as in oure hyghe Courte of Parliament, lately holdẽ at Westmynster it was by vs wyth the consent of the Lordes spirituall & tẽporall, and Commons there assembled moste godly and agreably to Christes holye institution enacted, that the moste blissed Sacramẽt of the body & bludde of our sauiour Christ should from thensfurth be commonlye delyuered and ministred vnto all persones within our Realme of Englãd and Irelande, & other our dominions vnder bothe kindes, that is to say, of breade & wyne, (except necessitie other wayes requyre) least euery man phantasyng & deuising a sondrye way by him selfe, in the vse of this most blissed Sacrament of vnitie, there might thereby arise any vnsemely and vngodlye diuersitie: Our pleasure is by thaduise of our most dere vncle the Duke of Somersett, gouernour of our parson, & Protector of all our Realmes, dominions & subiectes, & other of our preuye Counsaill, that thesayde blessed Sacrament

be ministred vnto our people only after suche fourme and maner as hereafter, by oure auc-thoritie wyth thaduise before mencyoned is set furth and declared: Wyllyuge euery man with due reuerence and christian behaueour, so come to this holy Sacrament and mooste blessed Communiō, lest that by the vnworthy receyuyng of so highe misteries, they become gilty of the body and bloud of the Lorde, and so eate and drincke their awne dampnacion: but rather diligently tryng them selfes, that they may so come to this holy table of Christ and so be partakers of this holy Communiō, that they may dwell in Christe, & haue Christ dwelling in them. And also with suche obedi-ence and conformitie to receyue this oure or-dinaunce, and most godly directyon, that we maye be encouraged from tyme to tyme, fur-ther to trauell for the reformaciō, and settyng furth of such godly ordres, as may be mooste to Gods glory, the edifiyng of our subiectes, and for thaduauncemente, of true relygyon. Whyche thyng, we (by the helpe of God) most ernestly entende to bryng to effecte: Willinge all our louing subiectes in the meane tyme to stay, and quiet them selfes, wyth this our dy-rection, as men content to folowe auctho-rite (accordinge to the boundē duty of subiectes) and not enterprising to ronne afore, & so by their rashnes, be come the greatest hinderers of such thinges, as they more arrogantly then

godly

godly, would seme (by their awne priuate authoritie) most hotly to set forward. We wold not haue our subiectes so much to mislike our Judgement, so much to mistrust our zeale, as thoughe wee either coulde not discerne what were to be done, or woulne not do all thinges in due tyme: God be praysed, we knowe both what by his worde is mete to be redressed, & haue an earnest minde, by the aduyse of oure mooste dere vncle, and other of our priuey cousayl, wyth al diligence and conuenient spede so to set furth the same, as it may moste stande wyth Goddes glorye, and edifiynge, and quyetnes of oure people: Whiche wee doubt not, but all oure obedyente and louinge subiectes, wyll quyetlye and reuerently tarye for.

God saue the kyng.

# ¶ The order of the Communion.

Fyste the personne. Vicar or curat, ỹ next Sondaye or holy day, or at the least one day before he shall minister the Cõmunion, shall geue warning to hys parisshioners, or those which be presente, that they prepare them selues therto, saiyng to thẽ openly & plainlie as here after folowed, or such lyke.

Dere frendes, and you especiallye, vpon Whose soules I haue cure and charge, vpon. daye next I doe entende by Godes grace to offer to all suche as shalbe therto godlie dysposed, the moste cõfortable Sacrament of the bodye and bloude of Christe, to be taken of them in the remembraunce of his moste fruictfull and glorious passion: By the Whiche passion, We haue obteined remission of our synnes, and be made partakers of the kyngdom of heuen, Wherof, We be assured and assertayned yf We come to the sayd Sacrament, With hartye repentaunce of oure offences,

offences, stedfaste faith in Godes mercye, and earnest mynde to obey Godes Wyll, and to offend no more: Wherfore our duety is, to come to these holye misteries With moste harty thankes to be geuen to almightye God, for his infinite mercye and benefites, geuen & bestowed vpon vs, his vnWorthye seruauntes, for Whome he hath not onlye geuen his bodye to death and shed his bludde, but also dothe vouche saufe in a Sacramente, and mysterye, to geue vs his said bodye & bloude spirituallye, to fede and drynke vpon. The Whiche Sacrament, being so diuine and holye a thynge, and so comfortable to them Whiche receaue it Worthelye, & so daungerous to them that Will presume to take thesame vnWorthelye: my duty is to exhorte you, in the meane season, to consyder the greatnes of the thynge, and to searche & examyne youre awne consciences, and that not lightlie, nor after the maner of dyssimulers Wyth God: But as they Whiche should come

to a

to a moſt godlie and heauenlie banket: not to come: but in the mariage garnēt requyred of God in ſcripture, that you may ſo muche as lyeth in you, be found Worthye to come to ſuche a table: The Waies and meane thserto is.

Firſt, that you be truly repentaunte of your former euell life, and that you confeſſe With an vnfayned harte to almightie God your ſynnes and vnkindnes to Wardes hys Maieſtie committed eyther by Will, Woorde or deede, infirmitie or ignoraunce, and that Wyth inWarde ſoroWe and teares, you beWayle youre offences, and requier of almightye God, mercy, and pardon, promiſing to him, from the botome of your hartes, thamendement of youre former life. And emonges al others, I am commaunded of God, eſpecially to moue & exhorte you, to reconcile youre ſelfes to youre neighboures, Whome you haue offended, or Who hathe offended you, puttyng out of youre hartes, al hatered and

and malyce agaynst them, and to be in loue and charyte wyth all the worlde & to forgeue other, as you wolde that God shoulde forgeue you. And yf there be any of you, whose conscience is troubled and greued in any thyng, lackyng comforte or counsayle, let hym come to me, or to some other discrete & learned priest taught in the lawe of God, and confesse and open hys synne and grief secretelye, that he maye receyue suche ghostlye counsaile, aduyse and comfort that hys conscyence maye bee releued, and that of vs as a minister of God and of the churche, he may receyue comforte and absolucyon to the satysfaccyon of hys mynd and aduoydyng of al scruple and doubtfulnes: requyrynge suche as shalbe satysfyed wyth a generall confessyon, not to be offended wyth them that doeth vse, to their further satysfiynge, tharticuler and secret confessyon to the priest, nor those also, which think nedefull or conuenient for the quietnes of their owne consciences, particularly

to open their sinnes to the prieste, to be offended, With them Whiche are satisfyed Wyth their humble confession to God, and the generall confession to the churche: But in all these thinges, to folowe and kepe the rule of charitie: and euerye man to be satisfyed With his awne conscience, not iudginge other mens myndes or actes, Where as he hathe no Warrant of Goddes Worde for the same.

The tyme of cõmunion, shalbe immediatlye after that the prieste him self hath receaued the Sacrament, without the variyng of anye other rite or ceremony in ỹ masse (vntill other order shalbe prouyded) but as heretofore vsuallye the prieste hath done with the Sacramente of the bodye, to prepare & consecrate so muche as wyll serue the people: so it shal yet continue styll after the same maner & fourme, saue that he shal bleste and consecrate the byggest Chalice or some fayr & conueniẽt Cup or Cuppes full of wyne wyth some water put vnto it. And that daye, not dryncke it vp all hym selfe, but takynge one onlye suppe or draught, leue the reste vpon the aultare couered, and turne to them that are disposed to be partakers of the Communion, & shal thus exhorte them as foloweth.

Verely

Derely beloued in the Lord, ye com-
myng to this holie communion, muste
consider what S. Paule wryteth to
the Corinthians, how, he exhorteth all
persones diligentlie to trye and exa-
mine them selfes, or euer they presume
to eate of his bread and drinke of this
Cuppe, for as the benefte is greate, if
with a truely penitent harte, and lyuely
faith, we receiue this holy Sacrament,
(for then we spiritually eate the fleshe
of Christe, and drynke his blood: Then
we dwell in Christe and Christe in vs,
wee be made one with Christ & Christe
with vs) So is the daunger greate, yf
we receyue thesame, vnworthelie, for
then we become guilty of the body and
bloud of Christe our sauiour, we eate &
drynke our awne dampnation, because
we make no difference of the Lordes
body, wee kyndle Godes wrath ouer
vs, we prouoke him to plage vs with
dyuerse dyseases and sondrye kyndes
of death. Judge therfore youre selfes,
(brethren) that ye be not iudged of

the Lord. Let your mynde be without desier to synne: Repente you truly for youre synnes past, haue an earnest and lyuely fayth in Christ, our sauyoure, be in perfect charytie wyth all menne, so shall ye be mete partakers of these holye mysteryes: But aboue all thynges you must geue most humble and harty thankes to God the father, the sonne and the holy Ghost, for the redempcion of the worlde, by the death and passyon of our Sauyour Christ bothe God and man, who dyd humble hym selfe euen to the death vpon the crosse, for vs miserable sinners, lyng in darcknes and the shadowe of deathe, that he myght make vs the chyldren of God, and exalte vs to euerlastynge lyfe. And to thende that wee alwaye shoulde remember the excedynge loue of oure Mayster and onlye Sauyour Jesus Christ thus doyng for vs, and the innumerable benefytes whyche by hys precyous bloude shedynge, he hath obteyned to vs, he hath lefte in these holy misteries, as a pledge

of his

of hys loue, and a contynuall remembraunce of the same, hys awne blessed body and precyous bloude, for vs spiritually to fede vpon, to our endles comforte and consolacyon. To hym therefore with the father and the holy ghost let vs geue as we are most bound, continual thankes, submyttyng our selfes wholy to his holye wyll and pleasure, and studiynge to serue hym in true holynes and ryghteousnes all the dayes of our life. Amen.

¶ Then the priest shall say to them whiche be redy to take the Sacrament.

If anye man here be an open blasphemer, aduouterer, in malice, or enuy, or any other notable cryme, and be not truly sory therfore, and earnestly mynded to leaue the same vyces, or that doth not trust him selfe to be reconciled to almightie God, and in charite wyth all the worlde, let hym yet a whyle bewayle his sinnes and not come to this holy table, least after the taking of this moost blessed breade, the Deuel enter

into him, as he dyd into Judas, to fulfill in him all iniquite, and to bringe him to destruction, bothe of bodye and soule.

Heare the priest shall pawse a while, to see yf any man will withdrawe hymselfe: annd yf he perceyue any so to do, thē let hym common wyth hym pryuely at conuenient leasure, and see whether he can wyth good exhortation, bringe hym to grace: and after a lytle pause, the priest shall saye.

You that do trulie and earnestlie repent you of youre synnes, and offences, committed to almyghtie God, and be in loue and charitye wyth youre neyghbours, and entende to leade a newe life and hartelye to followe the commaundementes of God, and to walke from henssorthe in hys holye waies, drawe nere, and take this holye Sacrament to youre comforte, make youre humble confession to almightie God, and to his holie churche, here gathered to gether, in his name, meekelie kneling vpon your knees.

Then

Then shall a general confession be made in the name of all those that are mynded to receyue the holy Communion, either by one of them, or els by one of the ministers, or by the priest hymselfe, all kneelyng humbly vpō their knees.

Almyghtie God, father of our Lorde Jesus Christe, maker of all thinges iudge of all men, Wee knowlege and bewayle oure manyfolde synnes and wyckednes, whiche we from tyme to tyme, moste greuously haue committed by thoughte, worde, and dede, against thy diuine maiestie, prouokinge moste iustlye, thy wrath and indignacion against vs: Wee doe earnestlye repent, and be hartely sory, for these oure mysdoinges: The remembraunce of them is greuouse vnto vs, the burthen of them is intollerable, haue mercye vpon vs, haue mercye vpon vs, moste mercyfull father, for thy sonne oure Lorde Jesus Christes sake: Forgeue vs all that is past, and graunt that we maye euer hereafter, serue and please the, in newnes of life to the honour and glorye

glory of thy name, through Jesus christ our Lorde.

Then shall the Priest, stande vp, and turning hym to the people, saye thus.

Our blessed Lord, who hath left power to hys church, to absolue penytent synners from their synnes, and to restore to the grace of the heauenly father suche as truly beleue in Christe, haue mercye vpon you, pardon and deliuer you from al sinnes, confyrme & stregth you in all goodnes, and bring you to euerlastyng lyfe

Then shall the priest stand vp, and turning hym toward the people, say thus:

Here what comfortable wordes our sauyour Christ sayth to al that truly turne to him.

Come vnto me all that trauail and be heauy laden, and I shal refreshe you. So God loueth the Worlde that he gaue hys onlie begotten sonne, to thende that all that beleue in hym, shoulde not perysche, but haue lyfe euerlastynge.

Here also what S. Paule sayth.

This is a true saiyng, and worthye of all

of all men to be embraced and receyued, that Jesus Christ came into thys worlde to saue synners.

Heare also what sayncte Jhon sayth.

If any man sinne, We haue an aduocate wyth the father, Jesus Christe the righteous, he it is that obteyned grace for our synnes.

Then shal the priest kneele doune and say in the name of all them that shall receyue the Communyon, this prayer folo wyng.

WE do not presume to come to this thy table (O mercifull Lorde) trustinge in oure owne righteousnes, but in thy manifolde and greate mercies: We bee not worthye so muche as to gather vp the crommes vnder thy table: But thou arte the same Lorde, whose propertie is alwayes, to haue mercye: Graunte vs therefore gracious Lorde so to eate the fleshe, of thy deare sonne Jesus Christ, and to drynke his bloude in these holy misteries, that we maye continuallye dwell in hym, and he in vs, that oure sinfull bodies, maye bee

made cleane by hys bodye, and our soules washed, through his moste precious bloude. Amen.

Then shall the prieste rise, the people styll reuerently kneelinge, and the prieste shall deliuer the communion, firste to the ministers, yf any be there present, that they maye be redye to helpe the priest, and after to the other. And when he doeth deliuer the Sacrament, of the bodye of Christe, he shall saye to euerye one, these wordes folowinge.

The bodye of our Lord Jesus Christ, whiche was geuen for the, preserue thy body vnto euerlastynge lyfe.

And the priest deliueringe the Sacrament of the bloud, and geuinge euery one to drinke once and no more, shall saye.

The bloud of our Lord Jesus Christ, whiche was shed for the, preserue thy soule vnto euerlastyng lyfe.

Yf there be a deacon or other priest, then shall he followe with the chalyce, and as the prieste ministreth the breade, so shall he for more expedicion minister the wyne, in forme before written.

Then shall the priest, turnyng him to ỹ people, let the people departe with thys blessing.

The

The peace of God whych passeth all vnderstandynge, kepe your hartes and myndes in the knowlege and loue of God, and of hys sonne Jesus Christe, oure Lorde.

To the whyche the people shall answere.

Amen.

Note, that the breade that shalbe consecrated shalbe suche as heretofore hath bene accustomed. And euery of the sayd consecrated breades, shalbe broken in two peces, at the least, or more, by the discretion of the ministre, and so distributed. And men muste not thynke, lesse to be receiued in part, then in the whole, but in eche of them the whole body of our sauiour Jesu Christe.

Note that if it doeth so chaunce, that the wyne halowed & consecrate dooth not suffice or be ynough for them that dooe take the Cõmunion, the prieste after the firste Cuppe or Chalice be emptied, may go agayn to the aulter, and reuerentlie, and deuoutlye, prepare, and consecrate an other, and so the thyrde or more lykewyse, begynnyng at these wordes, *simili modo, postquam cenatum est*, and ending at these wordes, *qui pro vobis & pro multis effundetur in remissionem peccatorum*, and wythout anye leuacion or lyftynge vp.

Imprinted at London,
the eyght daye of Marche, in the secõd
yere of the reigne of our louereigne
lorde kyng Edwarde the. vj. By
Richard Grafton Printer to
hys moste royall Maiestie.
In the yere of oure
Lorde.

M.D.XLVIII.

Cum Priuilegio ad Imprimendum solum.